

Arrogance: "The fear of the Lord is to hate evil, pride and arrogancy and the evil way, and the forward mouth do I hate." Prov. 8: 13.

Against the above are set the following:—low, lowly, lowliness, modest, humility.

Low, etc.: Humble in work, in a state of subjection or poverty.

Modest: Restrained within limits of prosperity.

Humility: Lowliness of mind, willing to waive our rights and take a lower place than our due.

These qualities are commended in the Bible as follows:—

Low: "Mind not high things, but condescend to men of low estate." Rom. 12: 16.

Modest: "I will therefore * * that women adorn themselves in modest apparel * * not with broided hair or gold or pearls or costly array, but * * with good works." I Tim. 2: 8-10.

Humility: "God resisteth the proud, but giveth grace to the humble." "Humble yourselves in the sight of the Lord and He shall lift you up." James 4: 6, 10. "Likewise ye younger, submit yourselves unto the eldest. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud but giveth grace to the humble." Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." I Peter 5: 5, 6.

I remember the time when ministers and writers were wont to unweigh against pride in a manner that would indicate that it manifested itself in dress only. The above definitions and citations do not seem to justify such a course. But there is enough reference to dress, to cut off plug hats, gold studs, diamond breast-pins and kid gloves, "and such like" from the raiment of the brethren, and highploomed and gaudily trimmed hats, and such like from that of the sisters. To the great hurt of the Brethren church it must be said in truth, that the difference between modesty and the manner of dressing of many of them is as wide as the gulf between heaven and hell.

"Of all the causes which conspire to blind
Man's erring judgment, and misguide the mind,
What the weak head with strongest bias rules,
Is pride; the never failing vice of fools.
Whatever nature has in worth denied,
She gives in large recruits of needful pride!
For, as in bodies, thus in souls, we find
What wants in blood an spirits, swelled with wind.
Pride, where wit fails, steps into our defence,
And fill up all the mighty void of sense."

RELIGION can not pass away. The burning of a little straw may hide the stars of the sky; but the stars are there and will reappear.—*Carlyle*.

"SERMONS IN SHOES."

Fletcher was first-honor man in the Sophomore class of one of our largest American colleges. He studied well and recited well, and his classmates were proud of him and admired him from a distance. One of them was telling over the different incidents which had occurred the day before in a very difficult Greek examination. Most of the boys were aghast at the questions on the paper. With knitted brows they chewed the ends of their pencils, and ransacked their bewildered brains for the demanded information. Fletcher, after writing easily for about three-quarters of an hour, finished, and rose up to leave the room. His less fortunate comrades, for a few moments, gave up their intellectual researches in order to glorify his exit by every method of tumultuous applause.

Such was Fletcher. And if this were all that might be said of him, it would not be worth while to say it. But another classmate added a touch to his biography, only a few weeks ago, at which I pricked up my ears, and, having treasured it until last Sabbath for my own scholars, I now repeat it for girls and boys at large.

"The main point about Fletcher," said the other sophomore, "is that he always goes to the place where he ought to go. He can be depended on. He is always at the Y. M. C. A. meetings; he is always at the class prayer meeting, and last year he never missed morning chapel one single time!"

It really is a little queer, isn't it, that when the supply of first-honor men is necessarily so limited, as compared with the possible possessors of this main point, that Fletcher, as a first-honor man, should be so much less striking and unique a character than Fletcher as a constant attendant?

I do not remember whether any mention was made of his making remarks or leading in prayer at these different meetings. Certainly the stress was not laid there. What was emphasized, with such energetic approval, was his bare presence at them. Oh! what a blessing the Fletchers are (when they can be found) to all preachers, and Sabbath-school teachers, and young people's societies, and any similar enterprise whatsoever!

I heard a young pastor, in exuberant spirits over the sudden springing up of his congregation one Sabbath morning into double its numbers, exclaim: "I wonder whether those people know how much good they have done to-day by *just coming*." And I heard the same man tell the father of a girl—who might have been Fletcher's sister, in family resemblance—who had walked two miles to church and

two miles back, Sabbath after Sabbath, for years, that she was the kind of person who encouraged a minister.

Is there some one impolite enough to say that this is no new idea, that it has been dinned into his ears ever since the first rainy Sabbath that he went to Sabbath-school? Yes, it is old; but it seems to be an idea tremendously slow in converting itself into action. Perhaps if all the preachers, and all the exhorters, and all the scribes continue to whisper it in the ear and proclaim it on the housetops it may get attention in the great new century that we are going to have. But what the cause needs is more Fletchers—"Sermons in shoes." If these will but rally to the fore then the preachers, etc., may begin to "din" something else.

Were you at church last Sabbath and the Sabbath before? Were you at Sabbath-school? Were you at prayer-meeting? And the missionary society this past year? How often were you excused from its monthly service because of the fine tennis weather or the fine skating weather?

Any one who, like Fletcher, will assist, though only in the French sense—at "all the places where he ought to go," may consider that he has translated the word into our own more substantial English meaning.—*J. R. Miller*.

THE GREATEST LOSS.

A man who had been very unsuccessful at home, set out, for the sake of his wife and child, to seek his fortune.

After working as a good-miner for a whole year, he happened to light upon a rich vein of the precious metal. Then selling his claim for a great sum he set off for home.

But, alas! ere he arrived his wife and little one had died of a fever which had been raging in his native place and had carried off scores of victims besides.

Oh, what had all his strivings profited him now that the dear ones whom he hoped to gladden were gone! Yet even such a loss can be made good again: for we may rejoin those whom we have loved and lost within the "wall great and high" of the city of God, which hides them from us now.

But the loss of the soul is the worst of all losses. Though you get everything else to make your life pleasant, it will be no profit to you in the end if your soul is not saved.

That is why God in his loving-kindness has sent to us His Son, that believing in Him we may be saved. For He is not willing that any of His creatures should suffer such an awful loss.